

P. 15. d

AN ADDRESS

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R. M. BLAMEY, M.D.

SIR,

Although not now a Member of King's College, yet, having had the honour of being associated with the Members of that Seat of Learning, and entertaining the greatest respect towards the College, and for the noble Sport alluded to by you in your "Epic Poem," I have ventured upon answering it; and I am sure you will receive the following Lines in the same spirit, and with the same good feeling, as that which, I have no doubt, actuated you in undertaking the task you did.

I would observe, that the language with which your Poem abounds is of so sublime and lofty a nature that, were this my humble attempt at an Answer equal to the "Heaven-strung lyre" of a Pope or a Milton's "mighty self," I should not, for one moment, be able to compete with the style, with the eloquence displayed in it, or with the structure of the poetry; and, therefore, while I attempt to put forward this Answer, I admit my inability to contend with either the one or the other.

I would, however, observe that I am, notwithstanding, actuated by feelings of the most friendly kind towards yourself, and although I have, in a few places, casually alluded to you as the AUTHOR of the Poem, it was not my intention either to convey to you any disrespectful sentiments, or refer stringently to a subject which you state to be "an heroic one."

I have, in answering your Poem, therefore, mainly directed my attention to the principal parts of it, and particularly to that portion which alludes to King's College; but I cannot refrain from pointing to what I am led to consider as a great fault. It is, however, one which the Man of Mind only could commit. *Materiem superat opus.*

I have the honour to be,

SIR,

Your most obedient and humble Servant,

D. B. S.

G. S. 26th June, 1844.

93
A
WIFE MISTAKEN,

OR, A

WIFE and no WIFE:

OR

LEAH instead of RACHEL.

Being a MARRIAGE-SERMON accused
for railing against Women; for maintain-
ing Polygamy, many Wives, for calling
JACOB a *Hocus-Pocus*.

Laugh'd at more than a Play (by the Igno-
rant) for many such Mistakes: Justified
by the Wife. *Wisdom is justified of her
Children.*

By *THO. GRANTHAM, M. A.*
Curate of *High-Barnet*, near London.

Invenies aliquem, —

L O N D O N :

Re-printed, and Sold by CHARLES MARSH, at
Cicero's-Head, Round-Court in the Strand; and
JACOB ROBINSON, at the *Golden-Lion* in
Ludgate-Street. — *about 1751.*

(Price Six-pence.)

A

WIFE MISTAKEN,

OR,

WIFE and no WIFE;

OR

LEAH instead of RACHEL.



Being a MARVELLOUSLY
for railing against, for maintain-
ing Polygamy, for calling
Jacob a Horn-Potter.

Laugh'd at more than a Play (by the Pro-
fane) for many such Mistakes: Justified
by the Wife. Wisdom is justified of her
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By THO. GRANHAM, M. A.
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Interlinear edition.

L O N D O N :

Re-printed, and sold by CHARLES MARSH, at
Greville's Head, Round-Court in the Strand; and
Jacob Robinson, at the Golden-Lion in
Aldgate Street.

(Price Six-pence.)

[3]
TO THE
READER.

READER, this Sermon was more disfigured than David's Servants were by Hanun, when he shaved off the one half of their Beards, and cut off their Garments in the middle even to their Buttocks, 2. Sam. x. 4. So shaved, so cut, so ridiculously mangled was this Sermon, that when I saw it I could not tell whether I should laugh or cry. Thou knowest the Learning, Zeal, Patience, and Apologies of the Saints have been brought forth by the Heresies, Vices, and Rachel. And first of A 2 Conjunction, Tyran-

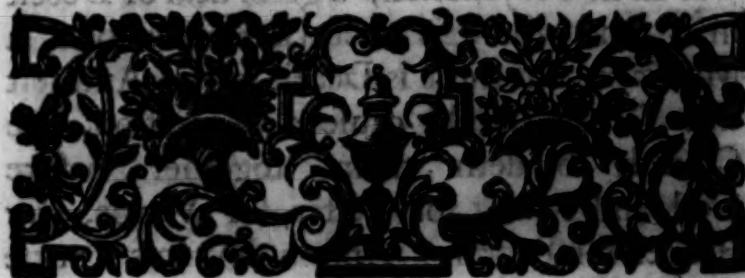
iv To the READER.

*Tyrannies, and Slanders of the Times;
so comes out this little Work, ambi-
tious only to be a Saver, which if thy
Discretion in judging will strive to
make, I shall be thine, or else hold
thee like one of those who condemned
it : But*

Id quod dicere nolo.

*more disgraced than David's
Servants were by Haman, when he
shaved off the one half of their Beards,
and cut off their Garments in the
midst even to their Buttocks, &c. Gen.
xi. 4. So shamed, so cut, so ridiculously
mangled was this Sermon, that when
I saw it I could not tell whether
I should laugh or cry. Thou knowest
the Learning, Zeal, Patience, and
GEN. of the Saints have been
brought forth by the Heresies, Vices,
Tyranny*

you for this season and Opportunity, you
have been the Quarry of this Conjunction, it
was an In Conjunction, a great deal of Deceit



were taken to know how would there be a
portion, their Qualities being almost as
different as Heaven and Hell, as the

GEN. XXIX. Ver. 25.

*And it came to pass that in the Morn-
ing behold it was Leah. And he
said unto Laban, What is this thou
hast done unto me? Did not I
serve with thee for Rachel; where-
fore then hast thou beguiled me?*

IN the Text you may observe a
Conjunction and a Division: A
Conjunction, here are Two toge-
ther that should be asunder, *Jacob*
and *Leah*; and in the Morning
behold it was *Leah*. A Division, here are
Two asunder that should be together, *Jacob*
and *Rachel*. And first of the Conjunction, as
fittest

fitteſt for this Season and Opportunity ; you
 have ſeen the Quality of this Conjunction ; it
 was an ill Conjunction, a great deal of Deceit
 in it ; and where is there a Conjunction, a
 Marriage, but there is Deceit in it ? And leſt
 this Deceit ſhould cauſe a Separation, the
 Church bindeth them together before
 God and Man, for Better for Worſe, for
 Richer for Poorer. And unleſs this Courſe
 were taken, how ſoon would there be a
 Partition, their Qualities being almoſt as
 different as Heaven and Hell, as the
 good Angels and the bad ? *Nabal* and
Abigail, *Nabal* a Fool and a Churl, and of
 ſo baſe a Diſpoſition, ſuch a Man of *Belial* ;
 that his own Servants ſaid, *a Man could not
 tell how to ſpeak to him* : And ſhe a kind,
 complimental Woman, ſhe fell at *David's*
 Feet, and offered to waſh the Feet of his
 Servants. *David* and *Michal*, *Michal* a ſcof-
 fing Woman, deriding *David* for dancing
 before the *Ark*, and he a Man after God's
 own Heart. *Socrates* with *Xantippe*, ſhe is
 like a *Quotidian Ague*, or at the beſt ſhe is like
Saul's evil Spirit, that comes too often upon
 him. *Moses* and *Zipporah*, ſhe a terrible
 fiery Woman : *Thou art a bloody Husband
 to me, ſaith ſhe*, and *Moses* the meekeſt Man
 above all the Men of the Earth. The Learn-
 ed diſtinguiſh a four-fold Deceit in Marriage,
 as *conjunction* and *the*

the first is *Error Personæ*, when *Leab* is given instead of *Rachel*, one Party for another, as to *Jacob*, and this Mistake doth hinder and nullify Marriage: For in Marriage there is a mutual Love and Consent one to another, but this is not where *Leab* is given instead of *Rachel*, and therefore no Marriage. But will some say, is it possible that *Jacob* (who was so subtle a Man) should be so deceived; he was noted for a Supplanter by his Brother *Esau*? Is he not rightly called *Jacob*, for he hath supplanted me these Two-times of my Birth-right and Blessing? He was so grave, so arch a Supplanter, that he could deceive his Father although his Voice betrayed him, and although his Father told him it was the Voice of *Jacob*, yet he pressed him to bless him instead of his Brother *Esau*. We say that Man is an excellent *Hocus-Pocus*, excellent in Legerdemain, and slight of Hand, that can deceive one that looks upon him. But he that can deceive the Hearing and the Feeling, he is far more excellent: My Sight may be deceived, for I may take that which is pictured to be lively and real; but my Hearing, my Feeling, cannot be so easily deceiv'd. *Thomas* would not believe his Seeing, his Hearing; but when he came to Feeling, to lay his Hand in our Saviour's Side,

Side, then he cried out *my Lord, and my God.* And now, I suppose you are ready to ask, how this subtle Man was deceived? The Deceit was thus, *solent olim sponsæ obvelata facie traduci ad torum mortalem pudoris causa.* In those Days the Brides came veiled and masked to their Marriage-Beds, for Modesty sake, and it was a sign of Modesty to be silent. And thus much for the first Deceit, which is *Error Personæ*, a Mistake of the Person, as this Text represents to you. There is another Deceit, which is *Error Qualitatis*, when a Man takes, *as he thinks*, to Wife one that is thrifty, honest, fair, and she proves a painted, whorish, liquorish Slut. And this Deceit is general, for many Women shew like the *Egyptian* Temples, very beautiful without, and built and adorned with precious Stones, saith *Lucian*; but if you seek what God they worship within, you shall find him to be a Cat, or a Goat, or an Ape, or some such ridiculous ill-favoured Creature: So many Women, altho' they be fair and beautiful without, are full of many Vanities, fickle, unconstant, and lascivious Affections: Many a Man thinks he hath a Saint, when he hath a Devil; a fair Woman, when she is a painted, plaister'd-faced *Jezabel*. I will not speak of these painted Tombs and Sepulchres, beautiful without

without but loathsome within; these Apples of *Sodom*, that seem fair to the Sight, but at the least Touch they fall to Dust: So the least Approaching discovers the Corruption of these Creatures; so great is their Corruption it corrupts the sweetest Perfumes, and makes them loathsome as themselves: But I will not rake any longer in this unsavory Dung-hill. There are two other Errors, or Deceits in Marriage, as *Error Conditionis* and *Error Fortunæ*: But I let them pass, for fear I should run into the Error of being tedious to this Assembly. I come now to the Division, or Separation; there is Discovery of an ill Conjunction, therefore I will cast my Meditations a little upon this Appearance, or Discovery of this Conjunction. In the Morning behold it was *Leab*. There is many a Man sleeps with *Leab* and thinks it is *Rachel*; there is many a Man so blinded in his Love and Affection that he is as much or more mistaken in the Qualities of his Wife, than *Jacob* was in the Person of *Leab*: Many a Man thinks he hath a Wife that loves him, when she cares not for him; and he may think that she is sighing and sorrowing in his Absence, when she is revelling and dancing. You may read, *Prov. vii. 18.* There's a Woman speaks to a Man in her Husband's Absence to take his fill of Love

B

with

with her: He (may be) thinks, she is weeping in his Absence, when she is tumbling in her perfumed Bed, as you may read there, Ver. 17. *I have perfumed my Bed with Myrrh, Aloes, and Cinnamon; I have decked it with Coverings of Tapestry, and fine Linen of Egypt:* No question this Woman embraces her Husband when he comes Home, and he discovers nothing: For the way of an whorish Woman (as Solomon saith) *is like the Flight of a Bird in the Air, like the Passage of a Ship upon the Sea, like a Serpent creeping into a Rock:* No Sign of the Bird's Flying, of the Serpent's Creeping, of the Ship's Passage.

Look upon Joseph's Mistress, she hath his Coat to shew for Honesty, *Ecce signum, behold the Coat of this Hebrew.* Did Sampson think those Hands would have clipped his Locks, that had so often embraced his Body? Some rash Men maintain, that the Reason why Men think there are so many good Women, is, because they are so blind and ignorant themselves: If they had but the Eyes of the Wise, to see with Solomon's Eyes, may be they would say, *there was not one good of a Thousand, and he had told them one by one.* And how does Solomon define a good Woman? Just as the Philosopher

sopher does, *Vacuum ex supposito quod datur*; if there be a *Vacuum*, it is *locus non repletus corpore*; if there be, or shall ever be such a thing in the World as a good Woman, then she is this and that, she is like a Merchant's Ship that bringeth her Food from far: And what of greater Value! She is like to precious Jewels, she is like to them, but there is none like to her, none of equal Value with her. Solomon saith, *she is a Crown to her Husband*; she is the Glory of her Husband, saith St. Paul; the very Scarlet she clothes her Servants in does shew her honourable: God himself calls her an Helper, and such an Helper she is, that Man could not have been capable of that Blessing, *increase and multiply*, without her, then it was *the Seed of the Woman that brake the Serpent's Head*: She was *Deipora*, she brought forth a God; and here I will be bold to say out of a due Honour to that Sex, that there have been Women have deserved these Praises of Solomon: What was that *Esther*? That Cherubim of the Church under whose Wings it was safe: The Papists call the Virgin *Mary*, *Regina Cæli*, Queen of Heaven, and they pray to her to command our Saviour, *Mater impera Filio*, Mother command thy Son; she hath more Churches dedicated to her than our Saviour, than all the Trinity, although she paid her

Fine in Milk, but he in Blood, (as a great Divine saith.) How happy hath this Kingdom been under a Queen? There are many Eyes now living that have seen it, and not a Man but knows it; I need not instance in Particulars, the elect Lady and her Sister, to whom St. *John* writ, *Priscilla* able to inform a learned Man, *Apollos*, in the Scripture: These Women were highly honoured by that Apostle called from Heaven, Greet *Priscilla* and *Aquila*, Rom. xvi. 3. *Aquila* and *Priscilla* salute you, 1. Cor. xvi. 19. Salute *Priscilla* and *Aquila*, 2. Tim. iv. 19. *Priscilla* went with him into Syria, Acts xviii. 18. And thus much for the Discovery. How long may a Man sleep before he knows with whom? Or, what she is he sleeps withal, before he knows whether it be *Leah*, or *Rachel*? I am come now to the Division, or Separation, and you see it is a high and great Division; *Jacob* begins to word it, to fall to Terms with *Laban* (who was his Master) What is this thou hast done unto me, did not I serve with thee for *Rachel*? Wherefore then hast thou beguiled me? And indeed the Inconveniencies were very many that beset *Jacob* by this wicked Act of *Laban*: First of all he made his Daughter a Whore, and a Whore is odious to the Children of God; she was either to be burpt, or to be stoned. Then the Wrong done to *Rachel*, being deceived of her

her Expectation, was enough to make her weep herself Blear-Eyed like *Leah*; then he brought an Inconvenience upon *Jacob*, having more Wives than one; some say it was a Sin, some hold it a great Inconvenience to have one, therefore much more to have two.

The married Man is intangled like a Fish in a Net; he comes merrily in, but he is mightily perplexed when he cannot get out: Then this Action of *Laban* was enough to set the Sisters at Variance, and what Joy could *Jacob* have when his Wives were divided, it was enough to divide his Heart? Then the Desire of Rule, and Jealousies, and Distrusts that one hath of the other; then the Charges to maintain two, whereas *Jacob* if he had had but one he would never have sought further, God made but one for *Adam*, and *Lamech* was the first that had two Wives; and he had no more than Two, and he was of the Posterity of *Cain*, and condemned by the Fathers: And from *Adam* to *Abram* none of the Posterity of *Seth* had more than one Wife (that we read of) *they two shall be one Flesh*; and how can that be if a Man have many Wives? God made only Male and Female, and he took but one Rib, and made of one Rib one Woman, not many. I will not say, it was a Sin to have many Wives; for I find it in the Law, *Deut. xxi. 15. If a Man have*
be

two Wives, one that he loveth, and another that he hateth, and there the Law speaks of both their Sons as legitimate, *Deut. xvii. 17.* The Law does forbid the King to have many Wives which may draw away his Mind; and St. *Augustine* (upon that place) saith, *permissum & Regi habere plures uxores non plurimas*, he may have more than one or two, but not many, and *Jeboiada* that was a most holy Priest, took two Wives for King *Joash*, 2. *Chron. xxiv. 3.* But methinks I hear some say, *Laban* is unjustly condemned for dealing so strictly with *Jacob*: Was it not a great Kindness in *Laban* to take *Jacob*? *Jacob* that had cozened his Father, his Brother, and to trust him with his Flock? And then it was a Kindness that he gave him his Daughter, and for aught I know the better of the two; the fairest is not always the best, beautiful *Rachel* sold *Jacob* for Mandrakes, whereas blear-eyed *Leah* bought him, and went out to meet him, *Gen. xxx. 16.* Tender-eyed *Leah* will be weeping at my Misfortunes, when beautiful *Rachel* will be laughing with another: *Abraham* went in Danger with beautiful *Sarah*, but *Jacob* liveth secure with tender-eyed *Leah*; *Rachel* stole her father's Gods, and could see her Father and Husband quarrel the while, when *Leah* was continually weeping; *Rachel* will
give

be impatient if she have not what she desires, *give me Children, or else I die* : And what is Beauty with such Disquietness, but like a fair House haunted with Spirits, or a Bed of Violets with a Serpent ? But look upon *Leah* she is more moderate, tender-eyed, she will be weeping instead of scolding ; *Rachel* will be subject to be Wandering like *Dinah*, *Leah* is tender-eyed, and the Wind will hurt her, *veniunt spectantur ut ipse*, they delight to be looked upon. What are these many Fancies in their Dressings, but so many *Signs* to invite a Man to *inn* there if he please, whereas the Passenger else had gone on his Way ? What does the Fowler whistle for but to catch the Bird ? And such is the end of their Enchantments. Thus you see the Danger of Beauty, there is more Danger in it than in the most unruly Elements ; the Fire hath no more Power of a Man if he does not touch it, nor the Water ; but if a Man look upon Beauty, it will endanger him, and it is kept with a great deal of Danger and Care, as the Apples of the *Hesperides* with a watchful Dragon. But will some say, why do you maintain blear-eyed *Leah* against beautiful *Rachel*, *Leah's* Fault was great in lying with *Jacob* ? To this I answer, Fornication was held no Sin amongst the *Gentiles*, and the Church of *Rome* holds, *Fornicationem*

nem non vagam, that if a Man keeps constantly to one Woman it is no Sin : And here let no Man be harsh against *Leah*, for she is tender-eyed, and can weep Tears enough to wash our Saviour's Feet ; alas, be not harsh against her, she is blear-eyed already, and too much weeping will make her blind. What if *Leah* have a Blemish in the Eye of her Body, yet her Understanding, the Eye of her Soul may be clear and beautiful ? And if Men consider rightly, the greatest Deformity and Blemish in a Woman is, to be blear-eyed in her Understanding, to mistake a Man's Actions, not to see them clearly : If her Husband be sociable, then he is given to Drunkenness ; if silent, then he hath no Discourse in him ; if merry, not that Gravity that becomes him ; if he puts not himself upon hard Adventures to raise his Fortunes, she is disquieted ; and if he do and be foiled, then she contemns him : Give me the Eye of the Understanding, let the other Eye be as clear as Crystal, if this be blemish'd there is no Joy. For aught I know, this *Laban*, this Idolater, shall rise up against many Christians : How usual is it, for many a Man to make fair Promises, to promise a Man *Rachel*, he shall have this and that, and any thing his Heart can desire if he will serve them ? But when a Man hath done all he can they will put

put *Leah* upon him, some blear-eyed un-
handsome thing, upon which so soon as a
Man can but look, he shall find it to be
Leah, it is plain enough to be seen, *be-
hold it was Leah*; it is a hard thing for a
Man to get a *Rachel* of his Master, to get
any thing that hath any Delight or Pleasure
in it; great Men will not part with their
Rachels. And still, I say, this *Laban* had
more Honesty and Goodness than many a
Christian; for although he had done *Jacob*
a little Wrong, yet he had so much Mild-
ness, and Gentleness, and Gentility, as he
suffered *Jacob* to speak to him and to tell
him of it, *Why hast thou beguiled me thus?*
Now there are rich Men if they have done
a Man a Displeasure, will not be told of it.
Nay if a poor Man trust a rich Man with
Money, if he be not disposed to give it, or is
unwilling, will be angry if the poor Man
ask it, and do him all the Mischief that may
be; and what is this but like Thieves, that
not only rob a Man, but bind a Man too,
and gag him that he shall not speak? Or,
like Rogues, that murder a Man because
they shall not betray them? God send me
to deal with *Laban*, with an Idolater, I shall
find a Man that I dare speak to, I shall find
a Man that will give me *Leah*, that will
give me something and cozen me of all.

God complained of his Vineyard, that when he had taken a great deal of Pains with it, it brought forth wild Grapes; *Ecce Labruscus*, behold wild Grapes plain enough to be seen. And here, if I should shew to the World with an *Ecce*, the wild Grapes, the basest Actions of Men, I make no question but Men would pass the same Judgment that *David* did upon the rich Man that took the poor Man's Lamb. And here let every Man be exhorted not to deceive his Servant, or his Kinsman, or his Friend; *Jacob* for deceiving his Brother and his Father, was paid in his own Coin, and enjoyed not the Blessing Twenty-Years after: *Laban* deceived him in his Wife, *Laban* for deceiving *Jacob*, was deceived by *Jacob*, with the Rods he laid. *Rachel* stole *Laban's* Gods for deceiving her of her Husband at first. *Jacob* deceived his Father with Goats-Skins, and he himself was deceived with the Blood of a Goat. *David* cut off the Lap of *Saul's* Coat, and his Clothes would not keep him warm in his old Age. *Sampson's* Eye lusted after a *Philistine*, and *Sampson's* Eye was put out; *Jeroboam's* Hand reached to the Prophet, and that Hand withered. Thus you see how God punisheth Sin in the same Act, in the same Part, in the same Kind. Time will not give me leave here to shew you how many a Man sleeps with

Leah,

Leah, with some ugly deformed Sin; and being blinded in Sin and Darknes, thinks it is *Rachel* (very beautiful) and loves it entirely, till the Morning Light of God's Grace arise, and then he sees the Deformity of his Sin, how blear-eyed it is, that ill-favoured. And now let every Man consider that we are all Servants to God, and we serve him for *Rachel*, for some pleasant Thing we delight in; as the Apostles dreamed of a Kingdom, if it please God to give us *Leah* instead of *Rachel*, to give us that which pleaseth us not so well, let us be content with it and serve him on still, he will at the last give us *Rachel*, we shall be married to him in whom are all Joys, such as *Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man to conceive.*

To which God of his Mercy bring us: To God the Father, God the Son, and God the Holy Ghost be all Honour, &c.

EXCEPTIONS

Taken at these Words in a SERMON,
MALUM EST NISI IN BONO.

Every Evil is grounded upon some Good.

As in Adultery, there is *congressus viri & feminae naturalis*, there is that Good of Generation, Increase of the World: In Drunkenness Society, but in Pride there is no Good; by this Men and Angels fell,

THEY accuse me for saying Good is joined with Evil. This same you may read in M. Perkins's *Treatise of Predestination*, p. 6, 15. There is not any absolute Evil, saith he, because there is nothing so Evil but it hath some Good joined therewith: And p. 616. If so be that Evil were absolutely Evil, as Good is absolutely Good, he would in no wise will the Event of Evil, neither should there be any Evil existent at all: His Adversary agrees with him, read King Bishop of London upon *Jonah, Lecture* 18. p. 238. In Sin two Things, the Act, the

the Defect, Good and Bad, he hath it from the Schools, as you may read there : Read the same *Lecture*, p. 240. In Adultery the Commination of the Adulterer is wicked, the Creature good. *Anselme, de casu Diaboli*, every Creature of Good, *Ens & bonum convertuntur*, Adultery nought : Thou shalt not commit Adultery. In Drunkenness, Society, that is good, it is not good for a Man to be alone ; Drunkenness nought, *Wo to them that rise up early to follow Drunkenness*, Isa. v. 11. He that will be further satisfied let him read *Anselme, Perkins, Arminius, Twiss, Bishop King* in the Places cited.

If they had objected thus, they had shewed less Ignorance.

If every Evil have his Good, why is Pride excepted ?

To this I answer, in other Sins Man turns from God either ignorantly, or out of Infirmary, or his Delight and Pleasure draws him : But Pride turns from God, meerly out of a Self-will, because it will not be subject to God. And therefore say Divines, that when other Vices fly from God, Pride stands to it, and opposeth God ; know therefore it is expressly said, 1. *Jam. iv. 6. That God resists the Proud, sets himself in Battleground against him*, as the Original signifieth ; and that which is a Consequent in other Sins,
is

is the Beginning and Chief in Pride : For in other Sins a Man does not hate God first, but he loves the Creature first inordinately, and then he hates God, his Love being contrary to his Desire : But Pride hateth God at first, that is the Chief the first Onset. And the hating, the Aversion, the turning from God, is *formalis & completiva ratio peccati*, say the Schools : The Conversion hath itself only *materialiter in peccato*. And whereas the Act of other Sins is good, the very Act of this Sin is nought, *cujus actus est contemptus Dei*, say the Schools : Upon these Reasons I was bold to say there was no Good in Pride ; that is, no such Good as there is in other Sins, or no Good in comparison of the Good other Sins have. And if I should say absolutely there was no Good in Pride, these Words would defend me, *cujus actus est contemptus Dei*. Gregory, in his Morals, does not number Pride amongst the seven Chief and Capital Sins, but makes it the Queen and Mother of all, *ipsa vitiorum Regina superbia* : Then he saith, it hath a general Influence into all Things ; some are Proud of their Riches, some of Eloquence, some of earthly, some of heavenly Gifts. If it be in David's Arithmetick, in numbering of the People it is dangerous : If in Paul's Revelations, but God gives sufficient Grace ;

Grace ; It is a pestiferous deadly Disease, saith he, corrupting all the Body: Others call it the Ruin of all Virtues. *Prosper* saith, there is no Sin without it, *Lib. de vita contemplat.* And in some Kind the Schools agree to it : Other Sins corrupt, but the contrary Virtue, this corrupts all ; it is that dead Fly in the Precious Ointment of all the Virtues, and makes them send forth a stinking Savour, from whence comes Blasphemy, the evil Actions of *Satan*, Opposition to God, but from Pride that will not be subject to God, nor limited within his Laws ; Apostacy comes from Pride, *Eccles. x. Initium superbiæ Apostatare a Deo est prima superbiæ pars*, say the Schools : And the Blasphemy of the Devils ascends from Pride, *Psal. lxxiii. superbia eorum qui te oderunt ascendit semper* : There Blasphemy is called Pride : Pride is the Beginning of all Sin, *Eccles. x. 14.* And although it be said of Covetousness, *Tim. vi. 10.* That it is the Root of all Evil, yet it differs much from Pride, because Covetousness is a turning to a mutable Good, by which this Sin is nourished and fed ; but Pride is an Aversion from God, an absolute Denial of Obedience to God, and therefore it is called the Beginning of Sin, *quia in parte aversionis incipit ratio mali.*

As for that Passage of a Good-Fellow, if
there be any Good in Drunkenness *let us*
take the other Cup: I answer, you must not
Sin, because there is Pleasure or Profit in
a Sin, both which are Good: There is *Escd*
and Laqueus, the Honey and the Sting, take
one, avoid the other: And thus you have
seen the *Fall* of this *reeling* Argument:

Prologue
makes them find forth a thinking
from whence comes Blasphemy, the evil
Actions of Law, Opposition to God, but
from Pride that will not be subject to God,
not limited within his Laws; Apostasy comes
from Pride, *Eccl. x. Imitum spiritus aposte-*
tate a Dio est spiritus superbie perit, say the
Schools: And the Blasphemy of the Devils
ascends from Pride, *Ps. lxxviii. superbia*
coram qui se obvertit adversum superbum: There
Blasphemy is called Pride; Pride is the Be-
ginning of all Sin, *Eccl. x. Imitum spiritus aposte-*
though it be kind of Covetousness, *Ps. vi. to.*
That it is the Root of all Evil, yet it differs
much from Pride, because Covetousness is a
turning to a mutable Good, by which this
Sin is nourished and fed; but Pride is an A-
version from God, an absolute Denial of O-
bedience to God, and therefore it is called
the Beginning of sin, *Eccl. x. Imitum spiritus aposte-*
out incipit ratio mali.

